CATHOLIC · ACTION ·

Vol. XXVII. No. 7

July, 1945

"NCCS–ARM OF THE CHURCH IN WAR-TIME"

THE SUPREME COURT AND DIVORCE
SCHOOL LUNCHES
HOW TO START ANOTHER WAR
IN DEFENSE OF CHASTITY
TWO INSTITUTES–TWO TYPES OF EDUCATION

Our Common Catholic Interests Month by Month With the N.C.W.C.

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVII, No. 7 JULY, 1945

OUR COMMON CATHOLIC INTERESTS

Holy Father Appeals for Safeguard of Present Frail Peace Efforts

ADDRESSING the Sacred College of Cardinals on June 2, his feast day, His Holiness, Pope Pius XII, recalled their first feast day greeting after he had been raised to the See of Peter.

"The world was then still at peace: but what a peace and how very precarious!" said His Holiness.

"With a heart full of anguish, perplexed, praying, We bent over that peace like one that assists a dying man and fights obstinately to save him from death even when all hope is gone . . .

"Today, after six years, the fratricidal struggle has ended, at least in one section of this war-torn world. It is a peace—if you can call it such—as yet very fragile which cannot endure or be consolidated except by expending on it the most assiduous care; a peace whose maintenance imposes on the whole Church, both Pastor and faithful, grave and very delicate duties: patient prudence, courageous fidelity, the spirit of sacrifice! . . .

"In Europe the war is over: but what wounds has it not inflicted! Our Divine Master has said: 'All those who unjustly take up the sword shall perish by the sword.' (*Matthew* 26, 52).

"Now what do you see? You see what is the result of a concept of the state reduced to practice which takes no heed of the most sacred ideals of mankind, which overthrows the inviolable principles of the Christian Faith. The whole world today contemplates with stupefaction the ruins that it has left behind it. . . ."

The Holy Father recalled that he had lived in the midst of the German people for twelve of the best years of his mature age and through this association with the German people themselves had learned the great qualities of these people and was in close personal contact with their most representative men. For this reason he cherishes the hope that the nation "can rise to the new dignity and new life when once it has laid the Satanic specter raised by National Socialism and the guilty have expiated the crimes they have committed."

The Holy Father discussed aspects of the Concordat between the Holy See and Germany and its breach by the Nazi government, and outlined the efforts of the Church both in his reign and in that of Pope Pius XI through encyclicals and other messages to guide the thinking of Germany and to avert the disaster which came.

His Holiness gave impressive figures concerning priests and laymen who were interned in Nazi concentration camps, while stating that he is not yet in possession of full statistics.

"In the forefront for the number and harsh-

ness of the treatment meted out to them," Pope Pius said, "are the Polish priests." He said that of 2,800 Polish ecclesiastics imprisoned in Dachau between 1940 and 1945, there were 816 left last April. All the others were dead, save for "two or three transferred to another camp."

His Holiness spoke feelingly also of the great faith and loyalty of large numbers of the German people to their Faith and to their bishops.

"To that people we offer the wish that, freed now from the error which plunged it into chaos, it may find again its own salvation, at the pure fountains of true peace and true happiness, at the fountains of true humility and charity flowing with the Church from the heart of Christ," concluded our Holy Father. "A hard-learned lesson surely, that of these past years! God grant at least that it may have been understood, and be profitable to other nations."

"Mankind, now the victim of an impious process of exhaustion, of cynical disregard for the life and rights of men, has but one aspiration," says the Holy Father, "to lead a tranquil and pacific life in dignity and honest toil. And to this purpose it hopes that an end will be put to that insolence with which the family and the domestic hearth have been abused and profaned during the war years." The Holy Father then continues:

Rights of Small Nations

"The nations, and notably the medium and small nations, claim the right to take their destinies into their own hands. They can be led to assume, with their full and willing consent, in the interest of common progress, obligations which will modify their sovereign rights.

"But after having sustained their share—their large share—of suffering in order to overthrow a system of brutal violence, they are entitled to refuse to accept a new political or cultural system which is decisively rejected by the great majority of their people. They maintain, and with reason, that the primary task of the peace-framers is to put an end to the criminal war game and to safeguard vital rights and mutual obligations as between the great and small, powerful and weak. . . .

"The thought of a new peace organization is inspired—nobody could doubt it—by the most sincere and loyal goodwill. The whole of mankind follows the progress of this noble enterprise with anxious interest. What a bitter disillusionment it would be if it were to fail, if so many years of suffering and self-sacrifice were to be made vain, by permitting again to prevail that spirit of oppression from which the world hoped to see itself at last freed once and for all! . . .

"But We will not lose heart. The speeches made by competent and responsible men in the course of the last few weeks make it clear that they are aiming at the triumph of right, not merely as a political goal but even more as a moral duty."

Begs Prayers of the World

Pope Pius confidently issued "an ardent appeal for prayer" to the whole world. "May it reach all those who recognize in God the Beloved Father of all men created to His image and likeness, to all who know that in the breast of Christ there beats a Divine Heart rich in mercy, deep and inexhaustible fountain of all good and all love, of all peace and all reconciliation." And then His Holiness offered the following prayer:

"May the Holy Spirit, Light of Intellects, Gentle Ruler of Hearts, deign to hear the prayers of His Church and guide in their arduous work those who in accordance with their mandate are striving sincerely despite obstacles and contradictions to reach the goal so universally, so ardently desired: peace, a peace worthy of the name; a peace built and consolidated in sincerity and loyalty, in justice and reality; a peace of loyal and resolute force to overcome or preclude those economic and social conditions which might, as they did in the past, easily lead to new conflicts; a peace that can be approved by all right-minded men of every people and every nation; a peace which future generations may regard gratefully as the happy outcome of a sad period; a peace that may stand out in the centuries as a resolute advance in the affirmation of human dignity and of ordered liberty; a peace that may be like the Magna Carta which closed the dark age of violence; a peace that under the merciful guidance of God may let us so pass through temporal prosperity that we may not lose eternal happiness (*cfr. Collect Third Sunday after Pentecost*)."

"But before reaching this peace," continued Pope Pius, "it still remains true that millions of men at their own fireside or in battle, in prison or in exile must still drink their bitter chalice. How We long to see the end of their sufferings and anguish, the realization of their hopes! For them, too, and for all mankind that suffers with them and in them may Our humble and ardent prayer ascend to Almighty God.

"Meanwhile, Venerable Brethren, We are immensely comforted by the thought that you share Our anxieties, Our prayers, Our hopes; and that throughout the world Bishops, priests, and faithful are joining their supplications to Ours in the great chorus of the Universal Church.

"In testimony of Our deep gratitude and as a pledge of infinite mercies and divine favors, with sincere affection We impart to you, to them, to all who join Us in desiring and working for peace, Our Apostolic Benediction."

IN SPITE of paper shortage the *Official Catholic Directory* for 1945 has made its appearance, with its usual wealth of statistical material reflecting the continued growth of the Church in the United States.

New Official Catholic Directory Records Growth In Many Fields

There are now 159 members of the American Hierarchy, including one Cardinal, 22 Archbishops and 136 Bishops, an increase of six over last year. For the first time in many years there are no vacant episcopal sees in the United States.

The number of ordained clergymen—38,451—is the highest on record. There are 25,567 diocesan priests and 12,884 religious order priests, an increase of 702 over the 1944 figures.

Among professed Religious the number of Sisters has increased by 4,094 to a total of 138,079, and the number of Brothers by 432 to 6,594.

A record total of 14,302 Catholic parishes in the United States, Alaska and Hawaii is listed, with 13,463 of them having resident pastors.

Educational institutions have increased—despite war conditions—by 231 to a total of 11,075.

Elementary parish school pupils have increased by 32,803 to a total of 2,029,012. Parish high school enrollments are 278,619, an increase of more than 10 per cent over 1944.

The number of seminarians has risen by 707 to a total of 21,523; but there are 5,280 fewer college students than one year ago, now totaling 92,426.

There was a decrease in the number of recorded conversions and baptisms and an increase in the number of deaths. A total of 84,908 converts have entered the Church, compared with 90,822 reported last year. Infant baptisms decreased by 11,786 to 710,648, deaths have increased by 2,456 to 264,747.

The total number of American youths under Catholic instruction is estimated at 3,205,804, an increase of 167,948 over the 1944 figures.

Important advances have taken place in the structure of the Church in the U. S. A. during the past year, for the Diocese of Indianapolis has been raised to an Archdiocese, making a new total of 21 Archdioceses in all.

With the establishment of three new dioceses, Evansville and Lafayette in Indiana and Steubenville in Ohio, the number of dioceses reaches a record total of 100. The former Diocese of Concordia has been transferred to Salina, Kans.

The 21 Archdioceses and 100 Dioceses also include for statistical purposes as American dioceses: the Vicariate-Apostolic of Alaska; Honolulu, Hawaii; the Abbatia Nullius of Belmont Abbey, N. C., as well as the Pittsburgh (Greek Rite) and the Ukranian Greek Catholic Dioceses, but not the Military Ordinariate of the Army and the Navy.

Loss by death, transfers, and new appointments to the Hierarchy are also noted. An increasingly long list of priests who are serving in the military forces is again included in the Directory.

That the Catholic Church in the U. S. keeps pace with war-time demands is clearly shown not only in the larger number of hospitals but especially in the greatly increased additional beds and other facilities. The unusually large number of student nurses in Catholic schools bears testimony to the patriotic effort so nobly portrayed by Catholic women. Twenty new institutions bring the total of Catholic general hospitals to 685, while the former bed capacity of 69,537 has been increased by 17,634 or 25 per cent, in one year to the record total of 87,171.

While the total special hospitals have decreased by 4 to 101, the total bed capacity has increased by 603 to present accommodations for 8,455 patients. In relation to the present Catholic population of 23,963,671, it is evident that the formidable total of 3,347,508 patients treated in Catholic hospitals includes a large proportion of non-Catholics.

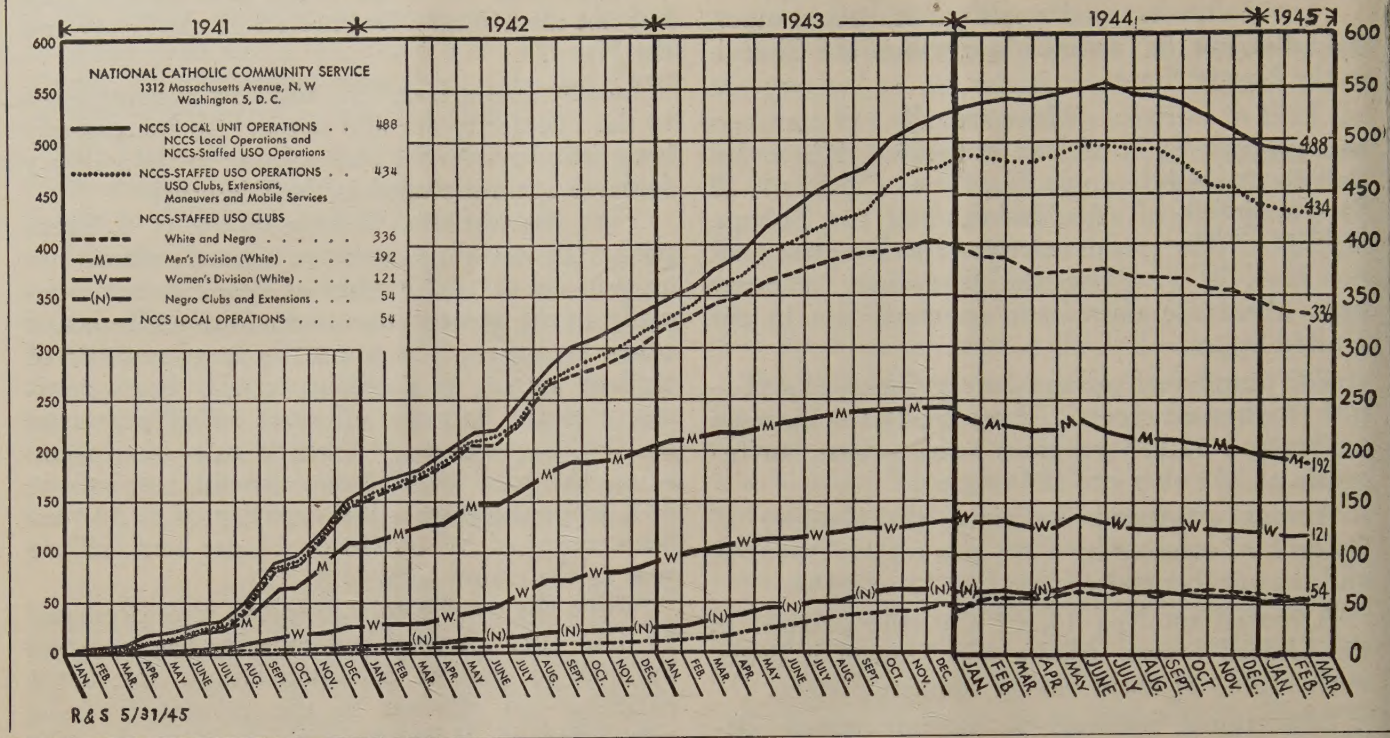
The greatly enlarged general summary, first published in 1944, has been expanded to include still further statistical data for every diocese. It tabulates, for easy comparison, 7,381 statistics in 62 categories. Subjects included in this classification are educational information, religious instruction through vacation schools, care of dependent children, hospital statistics, Catholic nurses training schools, vital statistics, Catholic population, ecclesiastical classifications, etc.

The 1945 issue of the *Official Catholic Directory* appears in three editions as usual.

BEGINNING with this issue (page 9), CATHOLIC ACTION readers will have the benefit of a series of legal resumes by members of the Legal Department, N.C.W.C. These resumes will appear under the same title as this announcement, and will present commentaries on decisions of the various courts in the United States—state and federal—of interest to the Church. The first in the series—"The Supreme Court and Divorce"—treats a Supreme Court decision.

Legal Developments Affecting the Church

This month also (page 7) appears an interesting article on the National Catholic Community Service. Next month an equally interesting article on the National Catholic Welfare Conference will be presented to our readers.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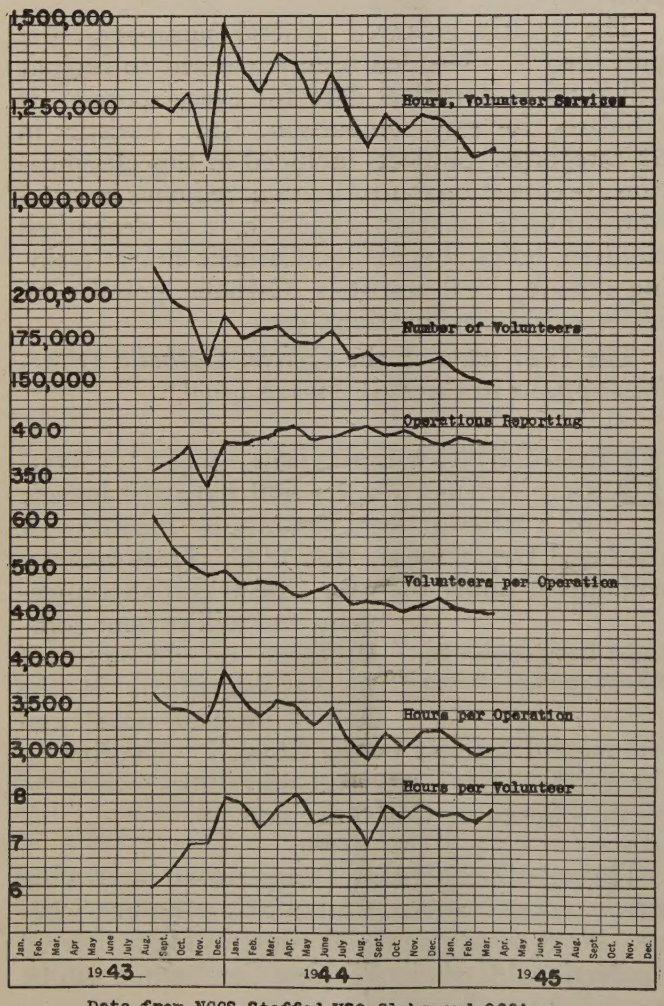

Data from NCCS-Staffed USO Clubs and Offices.

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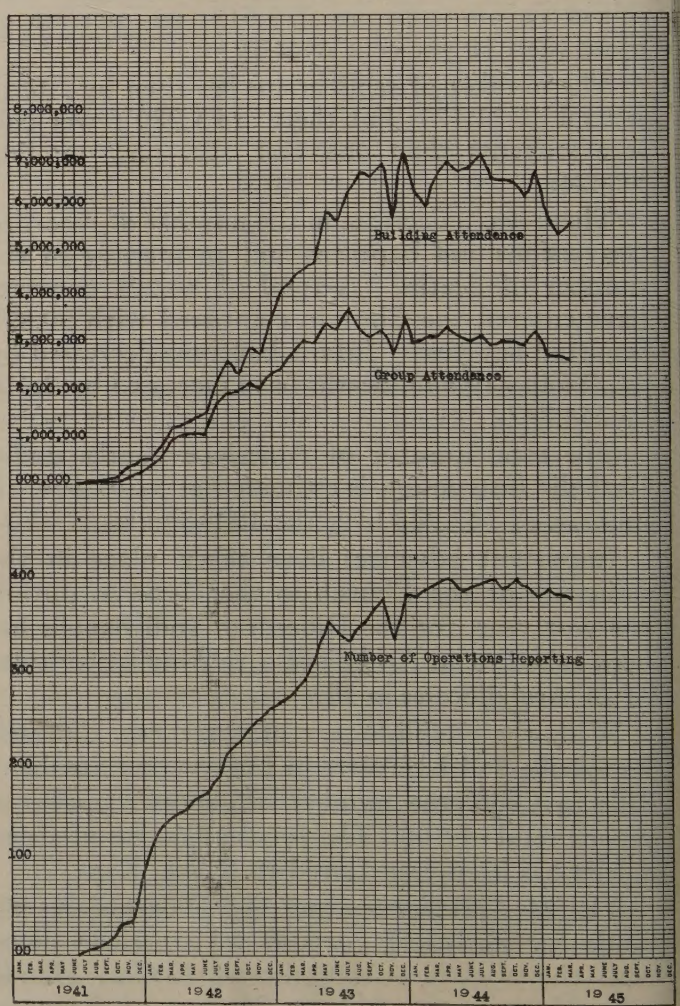

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"NCCS—ARM OF THE CHURCH IN WAR-TIME"

This month CATHOLIC ACTION is able to present to its readers a resume of a statistical report of the work of the National Catholic Community Service and to include a page of interesting graphs. Next month a resume of the organization and work of the National Catholic Welfare Conference will appear in these pages. Our readers can scarcely afford to miss either of these features.—*The Editor.*

ON OCTOBER 11, 1940, a small group of men and women, representing agencies which had provided welfare services to the Armed Forces during World War I, met in New York City to discuss the organization of an overall agency which would provide for the spiritual, social and recreational needs of those in the Armed Forces and of those in crowded defense areas. Rather than provide recreational and welfare services independently, as was done during World War I, an advantage was seen in pooling the experiences and skills of six social agencies, which would work together while still retaining their respective identities.

Out of this meeting which was attended by Francis P. Matthews, supreme knight of the Knights of Columbus, and Luke Hart, supreme advocate of the K. of C., was conceived the idea for the United Service Organizations—America's answer to the concern it felt for the leisure time needs of the trainees who were marching off to camps following passage of the Selective Service Act on September 4, 1941. USO, which was officially organized on February 4, 1941, and is supported by the American people through the National War Fund, is composed of six great social agencies, the Young Men's Christian Associations, Young Women's Christian Associations, Salvation Army, National Jewish Welfare Board, National Travelers Aid Association and the National Catholic Community Service.

The National Catholic Community Service, familiarly known as NCCS, was designated on November 13, 1940, by the Bishops of the United States, as the wartime agency of the Catholic Church to meet the needs growing out of World War II. Though comparatively new in name, it is actually carrying on the tradition of service administered during World War I by the National Catholic War Council, which, at that time, functioned through two sub-committees, namely the Committee on Special War Activities and the Knights of Columbus Committee on War Activities. Following the first World War, the work of the council was perpetuated during peacetime by the National Catholic Welfare Conference.

When, four years ago, to the banner of the Church was added the name of NCCS, it brought certain unique qualities which have drawn tribute not only of American Catholics but of the American people as a whole. The "something new" added to the Catholic banner of service in this war has been the close cooperation with those of other religious beliefs in this truly American enterprise of the USO. While the Church's work of mercy has never known distinction of race, creed or color for those upon whom it has been bestowed, NCCS is probably the first Catholic war agency to operate as a joint member with Protestant and Jewish co-members of a major organization. There is something both characteristically American and appealingly democratic in this new experiment, in which three groups, while retaining their identities and individual ideologies, united their efforts to sustain the religious, educational and recreational welfare of those fighting for their country.

Keeping pace with the burgeoning ranks of servicemen and women, and war-production workers in war-congested communities, and endeavoring to meet their concomitant needs, NCCS expanded rapidly. By December, 1941, NCCS had 146 USO operations; in April, 1944, it reached its peak, operating 495 USO clubs and extensions from coast to coast for those engaged in the war effort, regardless of race or creed. In addition to its 495 USO designations, NCCS was, by April, 1944, operating 55 independent clubs at home and abroad. At the present time, NCCS has 387 USO designations and operates 38 independent clubs here and abroad. Independent clubs are those financed in part by the Bishops War Emergency and Relief Fund, receiving no financial assistance from USO.

During the period from April, 1941, to March, 1945, records show that 187,970,070 Military and Navy personnel, plus hundreds of thousands of men and women working in booming war-production areas, availed themselves of the various services offered in USO clubs, operated by NCCS. In addition to this number, it is estimated that approximately 5,000,000 members of the Armed Forces have visited independent NCCS clubs. Special services to women in the Armed Forces and to those in war industries, as well as to families of those in uniform, are provided by the NCCS Women's Division.

To maintain its gigantic program, NCCS was allotted through the USO a total of $21,635,-832.22, covering a period from June 1, 1941, to April, 1945.

Primarily concerned with the spiritual welfare of men and women called many miles from their homes and parishes to serve their country, each USO-NCCS Club offers a well-planned program, designed to brace these men and women spiritually through the stress and chaos of war. Each club maintains close contact with the priests of local dioceses, many of whom serve as club moderators. In this way, NCCS supplements the work of Army, Navy and Marine Chaplains whose chief responsibility is the spiritual welfare of the men entrusted to their care. Statistics for one month alone—that of January, 1945—show that a total of 5,276 visits were made by Catholic Chaplains, moderators, and parish priests to the USO-NCCS clubs. (The number of visits made by non-Catholic clergymen was 757.) During this same month religious group activities included Communion breakfasts, Retreats and Days of Recollection in the number of 229, with an attendance of 16,834. There were 151 lectures, forums and meetings of discussion-groups, attended by 4,672 persons. Other Catholic religious activities accounted for 174 meetings, with an attendance of 26,291.

Services to individuals comprised 8,851 referrals to Catholic agencies, moderators and Catholic chaplains; referrals to non-Catholic clergymen numbered 2,076. There were also various other services which totaled 7,822.

Religious articles, such as pamphlets, prayer books, missals, rosaries, crucifixes, medals, etc., were distributed to 162,076 persons, and totalled in all 579,802 pieces. These were exclusive of religious articles distributed directly to chaplains by NCCS National Headquarters.

In line with its spiritual program, NCCS expended $1,727,323.30 from the time of its inception to April 30, 1945, for the purchase of religious materials which are sent to USO-NCCS Clubs, and to chaplains at home and abroad, for distribution among servicemen and women. As of April 30, 1945, a total of 30,637,528 religious materials was distributed by NCCS. This included 3,622,572 rosaries, 8,565,825 missals, New Testaments, etc.; 8,369,982 pamphlets; 3,166,952 medals, and 6,912,197 miscellaneous religious articles.

That NCCS has compared very favorably in its relation to other USO agencies, may be seen in the following comparison of NCCS staffed USO clubs and offices, with total USO clubs and offices under agency auspices. (The following statistics are representative of a typical month.)

	Member Agencies	NCCS	Percent NCCS to Total Service
Number of Activated Operations	1,603	401	25.0
Number of Operations Reporting	1,460	384	26.3
Building Attendance:			
Total for February	16,084,383	5,313,350	33.0
Average Attendance per Operation during February	11,017	13,837	125.6
Group Activities:			
Attendance during February	7,190,045	2,725,583	38.3
Average Attendance per Operation during February	4,869	7,098	145.8
Volunteer Services:			
Number of Volunteers	413,034	151,201	36.6
Hours of Volunteer Service	3,070,783	1,116,269	36.4
Service to Individuals:			
Individuals Counselled	63,926	21,746	34.0
Information Services	2,133,616	717,847	33.6
Accommodation Services	3,092,557	1,578,867	51.0
Religious Material Distributed	1,255,631	889,015	70.8

Today, approximately 300,000 volunteers, both individuals and groups, are offering their services to USO operations conducted by NCCS. During the month of January, 1945, alone, statistics reveal that 4,591 volunteers participated in Catholic religious programs conducted in NCCS staffed USO clubs and extensions. Into this work they put a total of 14,592 hours. Of these volunteers, 1,298 were members of NCCS Committees.

The services of NCCS volunteers run the gamut from handing out coffee over the snack bar to finding living quarters for a serviceman's newly-arrived family. Giving their time unstintingly, they have created a real, home-like atmosphere that the servicemen and women, and war-production workers can enjoy during their visits to the clubs. Many of the young men whom NCCS volunteers knew as recruits, are returning from the

(*Turn to page* 23)

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

The Supreme Court And Divorce

THE Supreme Court of the United States rendered a decision on December 21, 1942, in the case of Williams v. The State of North Carolina which, in the words of Mr. Justice Jackson, "Repeals the divorce laws of all the states and substitutes the law of Nevada as to all marriages, one of the parties to which can afford a short trip there."

The facts in the case disclosed the flight of a couple of dissatisfied persons from their respective homes in North Carolina to the courts of Nevada where they stayed for six weeks; a speedy divorce from their spouses; an immediate marriage; and a return to North Carolina where they were convicted under the state laws for bigamous cohabitation.

The Supreme Court of North Carolina upheld the conviction, but the United States Supreme Court reversed the action of the State Court and decided that a divorce valid in one state should be valid everywhere by virtue of the constitutional provision requiring each state to give full faith and credit to the public acts and judicial proceedings of every other state. The court, in rendering this decision, specifically reserved the question of whether a state may refuse full faith and credit if it finds that there was no bona fide domicil in the state of divorce. The whole case was relitigated on this question, and the Supreme Court on May 21 of this year upheld the action of the North Carolina court which decided that legal residence had not been established in Nevada.

Mr. Justice Frankfurter, writing the opinion for the Court stated that "Simply because the Nevada court found that it had power to award a divorce decree cannot * * * foreclose reexamination by another state. Otherwise, as was pointed out long ago, a court's record would establish its power and the power would be proved by the record. Such circular reasoning would give one state a control over all the other states which the Full Faith and Credit Clause certainly did not confer."

In short, no decree of divorce is conclusive on other states unless the court granting this decree had the proper jurisdiction. This is not a novel doctrine, but is a generally accepted principle of our juridical system. To hold otherwise would inject a dangerously disruptive doctrine into our law of domestic relations. If the validity of a decree of divorce in the state of issue were the test, then, as Mr. Justice Jackson stated in his dissent in Williams number I, the court "would be required to recognize mail order divorces as well as tourist divorces."

The decision of the court in Williams number II has outlawed such a procedure and has recognized the gravity of the issues involved. As the court stated, "indifference by a state to a bond of the Union should be discouraged, not encouraged."

Justices Rutledge, Black, and Douglas vigorously dissented from the majority opinion. Mr. Justice Black expressed considerable alarm over the decision and observed that "Statistics indicate that approximately five million divorced persons are scattered throughout the 48 states. More than 85 per cent of these divorces were granted in uncontested proceedings. Not one of this latter group can now retain any feeling of security in his divorce decree. Ever present will be the danger of prosecution and harassment. * * * The result is to classify divorced persons in a distinctive and invidious category."

In reply to this expression of concern Mr. Justice Murphy pointed out that "This case adds no new uncertainty and comes as no surprise for those who act fraudulently in establishing a domicil and who disregard the laws of their true domiciliary states."

Whether this most heartening decision will act as a detriment to hasty divorces remains in the realm of conjecture, but in any event it definitely removes the temptation for states to relax their divorce laws to prevent "pilgrimages" to states that have laws that encourage divorce. Control over domestic relations is by this decision returned to the respective states. The social conscience of a state, freed from the demoralizing temptation engendered by the lax divorce laws of sister states, may once again be effectually and wholesomely exercised.—*George E. Reed, Legal Department, N.C.W.C.*

SCHOOL LUNCHES

A New Law

THE lunch bill in 27,937 American schools is an invitation for approximately 5,000,000 youngsters to enjoy a well-balanced nutritional lunch served by community lunchroom sponsors under the general direction of the War Food Administration. Recently Congress appropriated a $50,000,000 subsidy to reimburse the sponsors for their purchases of food on the local markets and to pay the farmers for the surplus agricultural produce donated by the W.F.A. to the school lunchrooms. For the past ten years the Department of Agriculture has successfully administered the program in the performance of two closely related tasks, the stabilization of farm prices through the purchase of surplus produce and the allocation of such surplus to school children who, of all groups in our population, are most in need of this food which would otherwise be wasted. Frequently the W.F.A. has averted losses of seasonable foods by urging school lunchroom managers to purchase over-produced commodities. The schools, however, have not been, as is alleged by many opponents of the program, a dumping ground for surplus produce fed to children without proper consideration of their nutritional needs. School lunches at all times must conform to a nutritional pattern drawn by skilled dietitians in the employ of the W.F.A. This master plan is given in general terms readily understood by lunchroom managers who periodically must submit their menus for the approval of W.F.A. experts.

The coordination and expansion of the program has been hampered by the lack of basic and permanent legislation which would allow the long-range development of a nutritional program acceptable to both the agriculturalist and the educator. The prevailing legislation puts the program on a year to year arrangement based only upon authority contained in the annual appropriations for the Department of Agriculture. Concerned about the propriety of the Government's immediate direction of a child feeding program, and disturbed that a one-room school in California had to deal directly with a Washington bureau, members of Congress pressed for a new legislative structure which would shift the management of the school lunch program from the Department of Agriculture to school officials, and would also gradually increase the state's financial participation in the program.

Accordingly a law in two Titles has been introduced by Congressman Flannagan, chairman of the House Committee on Agriculture, to set up the lunch program on a permanent basis. Title I authorizes an appropriation not to exceed $50,000,000 which will be distributed by the Secretary of Agriculture among the states in proportion to their school attendance between the ages of 5 and 17. Under this new law the Department of Agriculture, discontinuing all direct contracts with public schools, would deal directly with state school officials who in turn would distribute federal money to the schools under their jurisdiction. The states will be required to match the federal funds on an ascending scale, starting with dollar for dollar in 1946 and rising to four dollars of state money to one of Federal by 1951. Included in the matching funds of the state are payments made by the children, the cash value of donated services and other local subsidies. If a state has a per capita income below the national average its matching requirements will be reduced proportionately. No lunchroom is allowed to make a profit nor may it in any way discriminate against children unable to pay the customary fees. All federal funds except a limited amount for administrative expenses must be used for the purchase of food either locally by the sponsors or nationally by the W.F.A. Twenty-two per cent of the appropriation will be used for the nation-wide purchase of surplus commodities which will be distributed to the schools by the Department of Agriculture.

Title II authorizes an appropriation of $15,000,000 to the United States Office of Education for the purpose of expanding the program through the purchase of lunchroom equipment, the instruction of lunchroom personnel and the development of nutritional education. The sponsors of this Title claim that the child should not only be fed nutritional foods but at the same time should understand the lasting health benefits of a nutritional diet. They also cite the need for trained lunchroom managers and other personnel to make the best possible use of the food supplied by the Government. The manner of distribution and matching requirements of Title II are identical with those of Title I.

W.F.A. statistics show that over 400,000 children attending 2,940 non-profit nonpublic schools (most of which are Catholic) have participated in the program. In appreciation of the benefits of this program for many Catholic children in the poorer sections of large cities and in the rural schools, diocesan superintendents have frequently commended the central and regional offices of the W.F.A. for their friendly cooperation in developing the lunch program in Catholic schools. Catholic school administrators, therefore, will be pleased with the new bill's special provisions in Title I for nonpublic schools, inspired, it appears, by the determination of the W.F.A. to safeguard the interests of nonpublic schools in the lunchroom program. The new bill directs that if a state's constitutional or statutory provisions prohibit state educational agencies from distributing federal funds to nonpublic schools, the Secretary of Agriculture *shall withhold* a proportion of the state's allotment for direct distribution to the nonpublic schools. The proportion of funds withheld is to be determined by the ratio which the number of children attending nonpublic schools bears to the total statewide school attendance between the ages of 5 and 17. Therefore, if a state prohibited from assisting nonpublic schools is allotted $500,000 of federal money, and if 20 per cent of the children in the state attend nonpublic schools, the Secretary of Agriculture must withhold $100,000 which he will distribute directly to the nonpublic schools qualified to participate in the program. Nonpublic schools must comply with all requirements established by the state authorities including the matching requirements. Thus if the State of Missouri demands 20 cubic feet of refrigeration for a lunchroom serving 200 children, nonpublic schools must provide similar refrigeration in their lunchrooms.

This provision for nonpublic schools sets an admirable pattern for federal aid to education legislation. Under its terms the federal government turns over the money to the state with only one restriction—that it be used for the benefit of *all* children attending qualified schools. If a state is embarrassed by its prohibition against aiding nonpublic schools, it need not by subterfuge violate its constitution; the federal government itself will care for the nonpublic schools.

The necessity for such a provision, good as it is, is a sad commentary on the basic school law in most of our states. When a child's right to eat a subsidized lunch is conditioned by its attendance at a public school, the fundamental injustice of many state constitutions looms as a battered memorial to the hysteria which started the public schools' monopoly of public educational funds. This injustice can hardly be concealed any longer by resorting to fantastic and outmoded arguments about the union of church and state. A child blessed with the ability to think simply and honestly would appreciate the narrowness of a regulation, "Government subsidized lunches may not be served in Catholic schools." Were it not for the friendly interest of officials in the W.F.A. such a regulation might have been issued by the states under the new lunch program law as it was originally introduced on the floor of the House.

Title II of the law is positively discriminatory. Funds under this Office of Education title may be used for the purchase of equipment *only* on condition that it be used in public schools. Therefore, if the State of New York were willing to expend federal funds for the purchase of a gas stove or a refrigerator to be used in a nonpublic school lunchroom, it would be prohibited from doing so by a federal law. There is federal control! The Office of Education forbids a state to use federal money in aid of a nonpublic school!

The difference between the two titles in their treatment of nonpublic schools is significant. The Department of Agriculture operates according to a simple principle—government should be interested in the welfare of all citizens; in a school lunch program all children should participate, whether they attend a public or nonpublic school. On the other hand, the Office of Education, under pressure from public school professionals, is hounded by the familiar bogeymen, sectarianism —a wedge to destroy free public schools—union of church and state, et cetera. It is absurd to imagine that the Office of Education "would establish a religion" if it donated a stove to a Methodist school. The Office of Education should know by now that the federal government has been aiding nonpublic schools directly; it will continue to do so under the "G. I. Bill of Rights." Blind devotion to the public school appears to be a form of bigotry much more unreasonable than alleged sectarian intolerance.

There is a deplorable note in the whole program to which a fair-minded person cannot turn a deaf ear. The original bill, before it went to the executive session of the House Committee on Agriculture, forbade states operating schools for minority races to descriminate against such schools. Title II in the original, unamended bill explicitly directed the states to make an equitable distribution of funds to the schools for minority races. The anti-discrimination measure in both titles was deleted by the Committee in executive session. We hope that this omission does not mean that children whose skin is not white will not be entitled to eat at government expense!—*Rev. William E. McManus, Department of Education, N.C.W.C.*

Month by Month

Rev. James M. Lawler Given Reception On Leaving N.C.W.C. Position

On June 22 officials and members of the staffs of the National Catholic Welfare Conference and the National Catholic Community Service attended a reception at N.C.W.C. headquarters, Washington, D. C., in honor of the Rev. James M. Lawler, who for the last two years has served as Assistant to the General Secretary of the Conference, and is now returning to Chicago for reassignment.

The Very Rev. Msgr. Howard J. Carroll, N.C.W.C. general secretary, in a brief address, praised the work of Father Lawler and said there probably was no one in N.C.W.C. who in so short a time had endeared himself to his co-workers as much as had Father Lawler. Monsignor Carroll also expressed deep appreciation for the kindness of the Most Rev. Samuel A. Stritch, Archbishop of Chicago, who had made the services of Father Lawler available to N.C.W.C. temporarily during a period of extraordinary activity. Father Lawler made a brief response.

Among the guests was the Very Rev. Msgr. Donald M. Carroll, secretary at the Apostolic Delegation, who was a classmate of Father Lawler in their seminary days.

The good wishes of all who knew him at headquarters go with Father Lawler.

N.C.W.C. Represented at First Inter-American Catholic Action Week

The Rev. John J. Considine, vicar general of Maryknoll and founder and former editor of *Fides News Service*, is the official representative of the National Catholic Welfare Conference at the first Inter-American Catholic Action Week, now being held at Santiago, Chile.

The Week is designed to bring together leaders of Catholic Action in the Americas for a discussion of ideas and methods in the development of Catholic Action groups and to promote collaboration among the Americas in the development of Catholic life.

During his visit to South America, Father Considine will make a tour of all Maryknoll institutions.

Convoked "with the benediction of the Holy See and the adherence of the Ecclesiastical Hierarchy of all America," the Inter-American Catholic Action Week gives every indication that it will fulfill its lofty purpose of coordinating and strengthening Catholic Action throughout the Americas.

Historic Vatican Documents Made Available Through N.C.W.C. News Service

There have been made available to the Catholic Press in recent days, through the agency of the *N.C.W.C. News Service*, the texts of four Vatican documents which are of great historical importance. They also have an unusual timeliness, coinciding as they do with the close of the United Nations Conference in San Francisco, since they deal with efforts towards peace, or illumine various facets of recent history in Europe.

Three highlights of history are readily discernible in these documents. They establish clearly and emphasize strongly these facts:

1. That the Holy See was not in the least intimidated by the almost unheard of success that crowned Nazi arms in the early years of the Second World War, but serenely stood its ground and calmly but firmly rejected preposterous demands made by the Nazi rulers.

2. The Holy See unflinchingly defended to the utmost the rights and liberty of the Church in a period of world history that is unparalleled for the destruction, ruin and disorder that it spread.

3. The part of the Polish people was taken constantly and wholeheartedly by the Vatican in issues arising before and during the second world conflict.

In fact, the first of the Vatican texts to become available in this country in recent days dealt with the "very grave" anxiety which the Holy See felt over the "tragic" position of religion in the "Warthegau" (the part of Poland which was occupied by the Germans after 1939). This document reveals the tireless efforts of the Vatican to relieve this situation, and discloses that an attempt was made to appeal directly to Adolph Hitler in this matter, after the Nazi Ministry of Foreign Affairs had let its protests go unheeded, but that the effort was thwarted. New light is thrown on the efforts of the Holy See, and the German Hierarchy, to assist the Poles taken into Germany as laborers.

Another document traces in a factual manner the inflexible resistance of the Holy See to the efforts of the Hitler Government to insist upon control of episcopal appointments, even of a temporary status, not only in the Reich but also in the lands occupied by Germany.

One of the most thrilling of the documents is that which reveals that His Holiness Pope Pius XII defied the then Premier Mussolini of Italy to confine him to a concentration camp for the Holy See's efforts in behalf of the peace. This text relates especially to the efforts of the Vatican to persuade Italy to remain at peace, and discloses that these works irritated Il Duce, particularly when His Holiness deprecated the invasion of the Low Countries and consoled their rulers.

Still another document makes it known that Nazi Germany threatened to break diplomatic relations with the Vatican in 1937, after George Cardinal Mundelein, then Archbishop of Chicago, made an address deprecating the persecutions the Catholic Church was undergoing in Germany. The Nazi leaders called upon the Holy See to rebuke the Cardinal Archbishop or suffer the consequences, but the present Holy Father, then Cardinal Eugenio Pacelli, Papal

CATHOLIC ACTION—Monthly Publication of t

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. Edward Mooney, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. Samuel A. Stritch, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; Most Rev. Francis J. Spellman, Archbishop of New York, secretary of the Administrative Board; Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Legal Department; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; Most Rev. John Gregory Murray, Archbishop of St. Paul, episcopal chairman of the Press Department; Most Rev. John F. Noll, Bishop of Fort Wayne, episcopal chair-

ith the N. C. W. C.

Secretary of State, replied with a letter which crushed the pretentions of the Nazis. This letter in its entirety has been made available to the Catholic Press in this country.

An important consideration in connection with the present availability of these striking documents is the fact that they are at hand now, while events with which they treat are only too fresh in the minds of living persons. Usually papers of this nature do not make their public appearance until long after the fact with which they deal. Now, however, with the aid of the newly-available texts, students of history may examine some of the latest and most important developments in world affairs with most authoritative sources of reference immediately to hand.

R.V.S. Silver Jubilee
Recalls Pioneer Work of N.C.W.C.

The Religious Vacation School is celebrating its silver Jubilee! The twenty-fifth anniversary of the founding of these schools was marked by a Mass celebrated on July 1 in Our Lady of Perpetual Help Church, Cottage Grove, Oreg., by the Most Rev. Edward D. Howard, Archbishop of Portland in Oregon.

Founded by the Most Rev. Edwin V. O'Hara, Bishop of Kansas City, when he was pastor of St. Mary's Church, Eugene, Oreg., and in charge of a small mission in Cottage Grove, Oreg., the movement is now under the direction of the Confraternity of Christian Doctrine. A brief summary of its activities reveals that in 1921 there were three schools, and in 1938, 7,112; in 1921 there were four teachers, and in 1938, 21,000; in 1921, 47 pupils attended the schools, in 1938, 547,000 were in attendance. Although no later official statistics are available, Confraternity officials state that the movement has grown far beyond the figures of 1938.

As director of the Rural Life Bureau of the Social Action Department, National Catholic Welfare Conference, Bishop O'Hara had done extensive work in studying and caring for the religious needs of Catholics throughout rural America. A survey made by him disclosed the fact that there were more than 1,000 parishes and missions without parochial schools. As a result he worked out a plan to provide more extensive spiritual training to the people of such parishes and missions.

In the spring of 1921, after extensive study, the experiment of the summer vacation school was launched at the missions in Cottage Grove and in Springfield and at Junction City. Thus was begun the first effort to bring to rural America a program of intensified religious instruction on an organized basis, a program which was eventually to become nation-wide.

Classes were held under the supervision of two Sisters from the convent of the Sisters of the Holy Names at Eugene, Oreg. Studies included catechism, geography, Bible history, sacred singing and prayers. From a first class of less than 30 students the movement grew by leaps and bounds, so that six years later Father O'Hara was able to report:

"The religious vacation school has spread since its inception to 40 dioceses in the United States. It has enrolled thousands of boys and girls in the systematic study of religion where parish schools have been non-existent. Everywhere the clergy, the Sisters, the parents and the children have been enthusiastic about the results obtained."

Mass at National Shrine Marks
Anniversary of Monsignor Johnson's Death

During the past month members of the staff of the National Catholic Welfare Conference, the faculty of the Catholic University of America and the study body of the Campus School of the University assisted at a High Mass offered in the National Shrine of the Immaculate Conception on the first anniversary of the death of the Rt. Rev. Msgr. George Johnson, who was Director of the Education Department, N.C.W.C., founder of the school and a member of the University faculty.

Celebrant of the Mass was the Rev. Gerald A. Ryan, the present director of the school. Among the clergy present were the Very Rev. Msgr. Howard J. Carroll, general secretary, N.C.W.C.; the Rt. Rev. Msgr. Edward B. Jordan, vice-rector of the University; the Very Rev. Msgr. Frederick G. Hochwalt, director, and the Rev. William E. McManus, of the Department of Education, N.C.W.C.; the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Bureau, N.C.W.C.; and the Rev. George G. Higgins, of the Social Action Department, N.C.W.C.

The choir of students of the Campus School sang.

N.C.W.C. Department of Education
Lists Summer Camps for Boys and Girls

According to its usual custom, the Department of Education, National Catholic Welfare Conference, has compiled a listing of 68 Catholic summer camps located in 16 states from which information has been received concerning the 1945 season. Thirty-six of the camps are for boys and 32 for girls. In compiling the list, the Department of Education canvassed some 75 camps.

Six of the camps that operated last year announce that they will not operate this season because of war and travel-restriction conditions. These and other camps that will not operate this year have announced that they will take advantage of the closed season to make alterations, repairs and improvements.

The camps which will operate, their addresses, opening and closing dates, and the names of directors are available from the Education Department, N.C.W.C.

ATIONAL CATHOLIC WELFARE CONFERENCE

man of the Department of Lay Organizations; Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the Most Rev. James H. Ryan, Bishop of Omaha, episcopal chairman of the Department of Youth.

Very Rev. Msgr. Howard J. Carroll, S.T.D.
General Secretary
Rev. Paul F. Tanner
Assistant General Secretary
Rev. James Lawler
Assistant to the General Secretary

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NATIONAL COUNCIL CATHOLIC WOMEN

Industrial Institutes—Council Activities—War Relief—With Our Nationals

TWO INSTITUTES—TWO TYPES OF EDUCATION

By Linna E. Bresette

Editor's Note: *The National Council of Catholic Women takes this occasion to give public thanks to the Social Action Department and particularly to Miss Linna E. Bresette, field secretary, Social Action Department, N.C.W.C., and consultant to the N.C.C.W. Social Action Committee, who organized the program for the Institutes described below.*

THE National Council of Catholic Women, interested from its inception in all activities of women workers, annually sponsors, jointly with the Social Action Department of the National Catholic Welfare Conference, an Institute on Industry for women workers. Keenly aware of the abuses in our present economic system which compel many women to enter the industrial field, the Council has taken this method to provide an opportunity for some of these young women to understand more fully their place in the economic sphere and to become better acquainted with the social teaching of the Church.

The Ninth Annual Institute was held this year with more than a fair degree of success and the largest enrollment of its nine years of existence. Residence at the National Catholic School of Social Service gave opportunity for attendance at daily Mass, for participation in the Holy Hour —during which the Rev. George G. Higgins spoke on Interracial Relations—and for the exchange of experience with other workers. There were girls from the Amalgamated Clothing Workers of America; from the United Automobile Workers; the United Match Workers; the International Ladies' Garment Workers Union; and there were office workers. They came from eleven different states. Notwithstanding they were from C.I.O., from A. F. of L., and from unorganized groups, they found many of their problems and their interests identical. They were brought to a realization that the common good of all is the highest form of social and economic activity.

The program of the Institute was well organized in that both the moral and economic aspects of some of the practical problems confronting the workers were presented and discussed with the students by a competent staff of instructors.

The Rev. R. A. McGowan, assistant director, Social Action Department, N.C.W.C., taught the Social Encyclicals, stressing the principles which should dominate economic life. Rev. George G. Higgins, N.C.W.C. Social Action Department, taught Labor Problems. (The workers presented their own.) Sister Vincent Ferrer, O.P., Department of Economics, Rosary College, gave a course in Labor Legislation. Dr. Elizabeth Morrissy, Department of Economics, College of Notre Dame of Maryland, and chairman, Social Action Committee, N.C.C.W., gave the History of the Labor Movement. Mrs. Hugh Butler, well known teacher of public speaking, drilled the students in Public Speaking and Parliamentary Law. (She made the students speak too and gave them confidence in themselves.)

Guest speakers added their practical experience to the teaching of fundamental principles. More than a guest speaker was Sister Thomas Aquinas, O.P., Department of Philosophy, Rosary College, who was with the students through the week, talking to them in three sessions on Religious Motives and the Mystical Body of Christ. James B. Carey, secretary to the C.I.O.; Dr. Charles O'Donnell from the State Department; Frieda Miller, director, Women's Bureau, U. S. Department of Labor; Mamie Santora, an organizer for the Amalgamated Clothing Workers of America; and Frank Fenton of the A. F. of L., who, regrettably, was unable to attend, were on the program.

Social Action Committee Institute New Feature

But, in relating the story of the Institute on Industry, the other Institute designed for the N.C.C.W. Social Action Chairmen and held simultaneously with the Institute on Industry merits special mention. Thirteen women were enrolled. To their credit be it said, they took no back seat when interest and enthusiasm were measured. They came for a definite purpose. They were told that as Catholic women they must make their contribution in the reshaping of the social order that is taking place all around us and which may change with even greater swiftness in the aftermath of the war. Connected with the Kansas City Diocesan Council of Catholic Women,

the Deanery Councils of Akron, Cleveland and Toledo, the Mt. Carmel Guild of Newark, N. J., the Holy Family League of Holyoke, Mass., and the Sodality of Our Lady, these women came for the week's work because they take their committee work seriously.

Their course was somewhat different from that of the workers' school. It was more in the nature of a "refresher course." Miss Irma Piepho, secretary, N.C.C.W., Social Action Committee, discussed with them the program of the N.C.W.C., emphasizing the N.C.C.W. and its committee system. They heard Rev. R. A. McGowan explain the Encyclical program. Dr. Elizabeth Morrissy gave a short course in Post-War Economics. Beatrice McConnell, of the Children's Bureau, talked to them on Child Labor and what they could do about it. Dr. Esther Franklin, Consumer Relations Adviser, O.P.A., talked to them on the Consumer Movement. Miss Marguerite Boylan, executive secretary of the Brooklyn Catholic Charities, talked on N.C.C.W. participation in civic, community and secular meetings and what is expected of them in such gatherings.

A joint meeting of the two Institutes was held for the formal opening, at which time the students were greeted by Mrs. Thomas G. Garrison, president of the N.C.C.W.; Rev Lucian Lauerman, director of the National Catholic School of Social Service; Rev. Paul Tanner, assistant general secretary of the N.C.W.C.; and Miss Linna E. Bresette.

Interest in Institutes Widespread

The story would not be complete unless credit were given to those who helped make this work possible. Five students were sent on scholarships from the Diocese of Brooklyn through the interest of Monsignor J. Jerome Reddy, diocesan director of Catholic Charities and spiritual moderator of the Brooklyn D.C.C.W. Three of these students enrolled in the Institute on Industry; two in the Institute for Social Action Chairmen. The Des Moines Council of Catholic Women furnished one scholarship, the Detroit Council, two, and the Fort Wayne D.C.C.W., three. The Catholic Daughters of America sent their regular annual scholarship which they have given every year since the Institute was established. The Daughters of Isabella provided a scholarship; and four students came sponsored by the National Catholic Community Service. Others who have contributed scholarships or helped finance the school were the Amalgamated Clothing Workers of America; the United Mine Workers, and the United Steel Workers. This generous response to appeals for help proves that the Institute has friends and that there is a deep interest in this type of education.

Visits to places of interest, government buildings, the House and Senate, occupied leisure hours. The activities were climaxed by a visit to the N.C.W.C. Headquarters where a tea in honor of the students was given by the N.C.C.W. Here they were greeted by Miss Ruth Craven, executive secretary, N.C.C.W., and the national staff. Executive Directors of the National Catholic Community Service, Directors of N.C.W.C. Departments, and Consultants of N.C.C.W. were among the guests. Very Rev. Msgr. Howard J. Carroll, general secretary, N.C.W.C., addressing the members of the Institutes, impressed upon them the importance of their work. "Your study of Christian social principles," Monsignor Carroll said, "combined with your daily experience prepares you for leadership in your respective fields, a leadership particularly needed in these times when so many problems of social order are demanding solution. I am very happy to welcome you and to congratulate you on your work at the Institute."

Equipped with a knowledge of the social program of the Church and inspiration received at the very fount of Catholic Action, the N.C.W.C., these young industrial workers and the other women will take their places as leaders in a movement to construct a new social order on Christian principles. They will bring to bear the influence of their knowledge and example on their local groups. They will be the nucleus for similar local institutes, to the end that these Christian principles of social action may become a part of American life.

DIRECTOR OF PERUVIAN SOCIAL SERVICE SCHOOL VISITS N.C.C.W.

The N.C.C.W. recently had the honor of welcoming a distinguished guest to the United States, Senorita Maria Rosario Araoz, director of the School of Social Service of Peru and former president of Catholic Action in the Archdiocese of Lima. Senorita Araoz spent a day as the guest of N.C.C.W., visiting the Press, Education, Social Action and Legal Departments of the N.C.W.C. and conferring with the Very Rev. Howard J. Carroll, general secretary, N.C.W.C.

Senorita Araoz, who has done so much to promote training in social service in Peru, was also the guest of the Director and Faculty of the National Catholic School of Social Service.

A prominent lecturer in Peru, Senorita Araoz has given special courses in institutes and colleges to train youth for leadership in Catholic Action, and a series of talks throughout Peru on Catholic Action. She is now studying the social welfare programs in the United States as a guest of the Department of State.

COUNCILS EVALUATE ACTIVITY

THE LaCrosse D.C.C.W. Board meeting, May 23-24, typified the spirit of Councils everywhere as they meet in whatever way is possible to the section to evaluate their year's activities and make future plans. With no convention possible, the LaCrosse Council utilized its Board meeting to find, from committee reports, the strengths and weaknesses of the past year's program and to present well-organized parish, deanery and diocesan programs for the coming year. Work will center around the "Christian Home and Family."

Harrisburg D.C.C.W., too, finding it impossible to hold a convention, substituted a most successful, well attended and enthusiastic meeting in each deanery.

Cooperating with other diocesan councils of Catholic women in spotlighting the Christian family during May, the Chicago Archdiocesan Council staged a spring series of district meetings, stressing the spiritual strengthening of family bonds.

Yet another Council, the Seattle D.C.C.W., met its wartime difficulties with a dinner meeting climaxing their four deanery meetings. Mrs. Richard C. Schank, president, presided and presented the Most Rev. Gerald Shaughnessy, S.M., Bishop of Seattle, a check completing the second burse raised by the Seattle Council. One outstanding project of the Council, the Catholic Hospital Emergency Aid, counts hundreds of thousands of items made by the women and actual service in hospitals by groups in every city.

The San Francisco A.C.C.W. took advantage of the presence of so many eminent Catholic authorities in San Francisco for U.N.C.I.O. to build their 21st annual convention, May 19, around these speakers. Using the theme, "Peace —The Work of Justice," the conference featured addresses by the Most Rev. Paul Yu Pin, Bishop of Nanking, China; the Rev. E. A. Conway, S.J., Social Action Department, N.C.W.C.; Dr. Richard L. Pattee, consultant for N.C.W.C. at the San Francisco Conference; and Thomas H. Mahoney, consultant for the Catholic Association for International Peace at U.N.C.I.O. Mrs. O. H. Speciale, president, and Rt. Rev. Msgr. William P. Sullivan, moderator, presided, and among the honored guests were Miss Catherine Schaefer, assistant executive secretary and associate to the consultant, C.A.I.P.; Miss Elinor Falvey, representing N.C.C.W. as associate to the consultant, N.C.W.C.; and Miss Florentine Schage, N.C.C.W. director, Province of San Francisco.

At the Biennial Convention of the Portland, Oreg., A.C.C.W., April 5, Mrs. E. J. English was elected to succeed Mrs. R. C. Chapman as president.

The Fort Wayne Diocesan Council divided its 12th annual conference in two meetings in the deanery cities of South Bend and Gary, May 23. The Diocesan President, Mrs. William Black, was program chairman for both meetings. The Most Rev. John F. Noll, Bishop of Fort Wayne, spoke on the theme of the Conference, "Your Child is God's Child and Must Be So Reared."

On June 6 the Pittsburgh D.C.C.W. held a joint convention and Silver Jubilee celebration, with Mass preceding. The Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, addressed the convention and Mrs. Robert A. Angelo, national chairman, Committee on Family and Parent Education, was among the guests.

Addressing the luncheon meeting of the 13th annual convention of the St. Paul A.C.C.W., at which Mrs. Thomas F. O'Neill, president, presided, the Most Rev. John G. Murray, Archbishop of St. Paul, said that the theme of the meeting, "Aid to the Missions," is an apostolic charge. He urged each woman present to appeal to at least one man in her family to visit and aid lonely wounded soldiers in hospitals. "In this way," he said, "we shall be radiating Christ's charity, His generosity, His meekness."

A one-day session took the place of the usual convention of the Portland, Me., Diocesan Council of Catholic Women, at which Miss Josephine Murphy was re-elected president. Mrs. Robert A. Angelo, national chairman, Family and Parent Education Committee, was guest speaker at the banquet.

The women of the Denver A.C.C.W. were lauded by the Most Rev. Urban J. Vehr, Archbishop of Denver, at the 19th annual convention of the Denver Council, May 23, for their splendid work for the Church in the past year, particularly among the Spanish-speaking residents of the state. In an address entitled "A Good Neighbor Policy at Home," Dr. Herbert O. Brayer, Colorado State archivist, said that the specific problems relating to the Spanish Speaking in the United States are education, public health, and the lack of equal economic opportunities. Vocational schools, manual arts high schools, and adequate opportunities for advanced training in the professions are needed. Also, Dr. Brayer said, improved economic conditions, supplemented by readily available medical attention, hospitalization, sanitation, improved housing and sound food habits must be provided, and all of these things must be predicated upon willingness to admit the Spanish-American into equal economic opportunities.

The Rt. Rev. Msgr. John R. Mulroy reviewed child welfare progress, particularly in Colorado. He said that no greater events have occurred in our national capital in the past forty years than

the four White House Conferences on Child Welfare, 1909, 1919, 1929, 1939. In evaluating the progress of child welfare in Colorado, he stated that 17,000 children in Colorado are dependent, 5,147 of whom are cared for outside their own homes.

At this meeting Mrs. L. A. Higgins was elected to succeed Mrs. J. T. Tierney as president.

WITH OUR NATIONALS

Catholic Daughters of America: Intensified effort to increase bond and stamp purchases among the more than 1,500 C.D.A. Courts during the 7th War Loan drive was voted at the Executive Board meeting in Atlantic City, May 10-11. Since Pearl Harbor nearly $8,000,000 in bonds and stamps have been purchased by C.D.A. membership.

Remarkable growth in junior membership was reported, 30 junior courts having been added in a one-year period, bringing the organization of junior groups into 70 dioceses, 32 states, and Puerto Rico. Senior membership also increased by 15 courts and 12,000 members since the last biennial convention. Recently organized in New York City is the Court of Our Lady of Latin America for women of various Latin American countries.

International Federation of Catholic Alumnae: Among the 1,500 persons who attended a panel discussion on "The Christian Home at the Crossroads," conducted under the auspices of the Rochester Circle, I.F.C.A., were 444 mothers each with 3 children in the Service. In his remarks, the Most Rev. James E. Kearney, Bishop of Rochester, paid tribute to them and to other service men's mothers. Dr. Edgar Schmiedeler, O.S.B., director, Family Life Bureau, N.C.W.C., discussed "The Spiritual Aspect of the Family at the Crossroads."

THE MISSION OF THE CATHOLIC WOMAN

The Ninth Diocesan Congress of the League of Catholic Women, held in Boston, May 8-9, opened on an impressive note and an historic moment. Gathered in the Church of Our Lady of Victories, the assembled delegates, just prior to the Mass which was to be offered for the success of U.N.C.I.O., heard the V-E Day radio message of President Truman.

Of special interest in the Congress program was the panel discussion on "The Mission of the Catholic Woman." The discussants were Sister Mary De Lourdes, M.A., S.M., "The Catholic Woman and the Liberal Arts Education"; Reverend Gerald G. Walsh, S.J., "The Theology of Feminism"; Mrs. Robert A. Angelo, "The Catholic Woman and Her Children"; Miss Mary Norton, M.S., "The Catholic Woman and Specialized Education"; Brother C. Edward, F.S.C., "The Catholic Woman in the Life of the Church." The Very Reverend John J. Wright, D.D., gave the summation.

Mrs. Robert A. Angelo, who is national chairman, N.C.C.W. Committee on Family and Parent Education, spoke also on "The Catholic Woman in an Age of Democracy."

SALUTE THE CADET NURSE

Hospitality that makes strangers friends, and the gracious acceptance of that hospitality, marked the meeting of the nine Puerto Rican student cadet nurses and their Sister supervisor with representatives of the Miami Deanery Council in Miami, and the staff of N.C.C.W. and N.C.W.C. in Washington.

En route from the Bishop Willinger School of Nursing, Ponce, Puerto Rico, to St. Elizabeths Hospital, Washington, D. C., for training under the program of the U. S. Cadet Nurses' Corps, these young women arrived in Miami February 9, where they were cordially received by the Miami Deanery Council. In Washington, a member of the Washington Auxiliary, N.C.S.S.S., guided a tour to historic and Catholic places and buildings. A visit to the headquarters of N.C.W.C. and N.C.C.W. afforded the group an insight into Catholic Action in the United States.

WOMAN'S ROLE IN WAR RELIEF

You have heard and read about the cold, hungry, ragged people in Europe, in the Philippines, in China. You have wanted to help. Here is your chance. War Relief Services-N.C.W.C., the Catholic agency for war relief, has prepared a list of needs which can be met through the help of N.C.C.W. affiliates. These are printed in the July issue of *Monthly Message* and copies are available for all. The great need is for clothing for children, and clothing for Sisters. Every affiliated group can promote this effort. Encourage your members to collect clothing, or to make from worn adult clothing, underwear and outer garments for children.

Already our N.C.C.W. councils have cooperated in the project of sewing for the Philippine women and children. The Councils of Los Angeles, Savannah-Atlanta, and Chicago have completed their quotas, with 5,500 garments shipped. Six hundred women's skirts have been made by the women of the Harrisburg Council. Brooklyn D.C.C.W. has shipped 3,840 garments toward a goal of 5,000, and the Detroit A.C.C.W. workers have sent 1,894 of their 5,000 quota. Detroit's president, Mrs. Harry A. Lombard, writes that at their convention a miniature dressmaker's model was displayed

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NATIONAL COUNCIL CATHOLIC MEN

'Another War' — Catholic Hour Dramatizations — Radio Schedule

HINTS ON HOW TO START ANOTHER WAR

Edward J. Heffron, executive secretary of the National Council of Catholic Men, delivered the commencement address at Mt. Mercy College, Pittsburgh, Pa., on June 5, 1945. The text follows:

EIGHTEEN years from now some of you will be asked to give a Commencement Address somewhere—maybe right here at Mount Mercy—and then you'll find yourselves doing just what I have done. You'll put a block of paper in front of you, and a pencil or a typewriter—and you'll sit down and try to think back to tonight. You'll ask yourselves: "Just what was I thinking at the time of my graduation? What could a speaker have said at that time that would have meant something to me—even a little something?" You will be hopeful that if you can recover the thinking of your Commencement time, you'll be able to say something that will be meaningful without being pompous or platitudinous.

That's what I did. And on the basis of that experience I am able to foretell some of the difficulties that you're going to have 18 years hence. You will remember that you had a deep feeling of relief in the happy consciousness that the four years' grind was over; you will remember that you had a feeling of justifiable pride in the knowledge that your parents and friends were there to witness your modest hour of triumph; you may remember that you were thinking pleasant little thoughts about things that lay just ahead of you—the trip home, a vacation, a job, graduate work at the university, marriage, perhaps, and for some of you, no doubt, the convent. But you won't for the life of you be able to remember what your commencement speaker said, nor even who he was.

Eighteen years ago next Friday I knew who the commencement speaker was, all right; but there were some other things I didn't know. They were there to be known, or at least feared—but I doubt if many of the young men and women who got their diplomas that year knew them, or even feared them. The close observer would have been able to see that the world was getting off the moral standard; and he might well have been able to see that this was throwing the gates open to the doctrine of totalitarianism, which was already being preached from Roman balconies.

But we of the class of '27 were recklessly unaware of what this was to mean for our world—persecution, injustice, barbarity, and bloodshed.

You of the class of '45 are, I am sure, more serious than we were. You have seen the whole world in flames, not all of which are yet extinguished. You have read of sufferings and atrocities that must have turned your stomachs. Many of you have lived through days and months of agonized anxiety for the safety of fathers and brothers and sweethearts—and many of you still do. Some, no doubt, have lost loved ones—and your hearts are heavy.

All of you are determined, I am sure, that this must not happen again—that as far as in you lies, you will strive to prevent its happening again.

But, some of you may say, what can we do? Those who enter the convent will offer to God their oblations of prayer and works of charity—and nothing can be more effective than that. But not all of us, you say, have vocations. Most of the rest of us will become housewives and mothers

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—and what can we do about wars, that are started by men, except to send our loved ones off, when the time comes, with bravery and terror in our hearts?

It is true, of course, that you of the class of '45 at Mount Mercy cannot, by yourselves, prevent another world war. But you are the mothers of the next generation; and no one, not all the Presidents and Kings and Parliaments and diplomats can do half so much to prevent future wars as mothers.

For wars spring from injustice, from an abandonment of the laws of God. And if all the mothers of the world would teach their sons a proper sense of justice and Christian charity there would be no more wars. There would still, alas, be evil men and evil women—owing to original sin and free will—but there would not be enough of them to plunge the whole world into another war.

We are all of us disposed to oversimplify things. We say that the thing which started this war was the decision made by Hitler and a few of his henchmen to invade Poland. In a sense that's true —but only in a very limited sense. The invasion of Poland was the *immediate* cause of the war—it was the last straw, the last of a million billion straws. The ultimate roots of the war are the trillions of sins, the injustices and infidelities, committed by the big and little people of the world over a long period of time. Everyone of my generation and of older generations is responsible. Your generation may have little responsibility for this war—but if there is another, you must take care lest you deserve your full share of credit for it.

Does that sound a little bit unrealistic—at least, a bit mystical? Well, it is and it isn't, as I shall try to show.

First of all, it *is* mystical. Just as God sometimes uses suffering to win the hard heart of an individual, so He may sometimes use war and famine to win the hard heart of a generation; and when He does, He permits His blows, like His rain, to fall upon the just and the unjust. It is only a righteous generation that can expect to merit the favors of God; and if your generation is not righteous we must all admit that it is in part due to our own individual sins.

But in charging that the roots of this war and of all wars lie ultimately in the sins of all of us I mean it not only mystically, but very, very realistically. We agree that the immediate cause of the war was the decision reached by Hitler and his advisors, in some dark hour, to invade Poland. But suppose, at the time of that conference, the plotters had realized that the whole world, being firmly attached to the teachings of Christ, would resist such unchristian behavior. Do you think they would have tried to get away with it? Why if they had even thought that the people of the United States were sufficiently agreed on the principles of justice, and on their Christian responsibility as their brother's keepers, I doubt that they would have dared.

But they knew as a fact that many of the people of the United States, and many of the people of the rest of the world, had abandoned the old standards of immutable right and wrong; they knew that many of us were guilty of all kinds of injustices and infidelities ourselves; they knew that many of us were so firmly attached to our own comforts and pleasures as to prefer them to the gretaer rigors of moral living. Thank God, their estimate of our weakness in this respect was overdrawn. But the fact remains that they couldn't have overestimated the weakness if some weakness had not in fact existed; and consequently, all the factors that contributed to that weakness may be said, in a very realistic and pragmatic sense, to have been disposing causes of the war.

What were those factors? The temptations to which individuals of my generation and older generations succumbed—the very same temptations with which you and your children will be faced.

The young man or young woman who was graduated from college in 1925 or in 1905 or in 1885, may not have realized, when he or she was tempted to some moral compromise, that to let the bars down was to contribute to the horrors of World War II. The young man may have been tempted, for example, to accept some kind of political bribe. "To give the contract to this firm rather than another won't hurt anyone," he may have said. "And besides, I need the money." If no one had known about it except himself and God, it would still have been a contribution to the war, in the mystical sense. But others were bound to know about it—at least the briber. His sin could not help scandalizing others, or at least confirming them in their own sins—could not help, in other words, starting a little ripple, the end of which could not be foreseen. And so he would have been making a contribution, however small, to the deterioration of social morality—the thing upon which Hitler counted.

The young woman may have been tempted to marry a divorced man—or to divorce her husband and marry another. "God is merciful," she may have told herself, "and what harm can this do to others?" But she, too, could not prevent her example influencing others, could not help starting her own little ripple.

And when Hitler decided he could invade Poland with impunity—at least as far as America was

concerned—he was not basing his calculations alone on the example of a few of our outstanding public sinners; he was weighing and measuring all the millions of ripples created by all the millions of Americans high and low, rich and poor, well-known and unknown, who contributed to our divorce rate, our crime record, our history of political corruption, our contraceptive curve, our pattern of unfair business practices, and all the injustices and infidelities and sins that made us look to him and to his henchmen like a people that would stomach an awful lot of injustice, especially to others, before we would sacrifice our personal comforts and conveniences.

In that sense, all the sins of the generation that preceded you—even the supposedly private sins—contributed both mystically and realistically to World War II.

And if any of you is tempted hereafter to leave the Church, to divorce and remarry, to engage in contraceptive practice, to underpay your maids or your laundresses or anyone else in your employ, to defraud others in any way whatsoever, you will of course be endangering your own souls and will, in addition, be making your contribution to World War III.

I know that's hard to realize—but it's true. God's whole creation is a closely interwoven unity—and everything you do, however private or secret, has its repercussions all over the world. The whole world is like a pond—everything we do ruffles the still waters—and the concentric ripples go on and on to the eternal banks.

"But the world has had its fill of war," you say. "There cannot possibly be another war for generations and generations."

Don't be too sure of that! Over hundreds of years the Irish people saw enough of war and suffering and privation to be willing to accept almost any alternative. Or so one might have been tempted to think. But history records that they never did bow down and accept their fate. This yearning for liberty and their fierce attachment to their faith, led them time and time again into rebellion, active or passive.

If, in the peace settlement that is to follow this war, the liberty or the Christian faith of any people is trampled underfoot by any of the powerful nations of the earth, the seeds of a new war may well be sown. How may you best teach your children to do their part in avoiding such a calamity? By telling them of the horrors of this war? If you think that will work, I suggest that you go back and read the most popular book that came out of the last war: *All Quiet on the Western Front*. It was a best-seller in its day. And I doubt that anyone ever painted a more hateful picture of war; yet World War II came on relentlessly. There were myriads of books like it—but not all of them sufficient to prevent another war.

If you think that a disposition to compromise and appease will prevent war—a notion that seems all to prevalent at the moment—you have only to go back in your own memories to the Pact of Munich.

There is only one thing that stands a chance of preventing another war, and that is a return to the moral law. We cannot expect the world to become Catholic overnight—but we can, by word and by example, help our friends and acquaintances to come anew to an understanding of the fact that there is an immutable moral law, ordained by God, and binding upon all peoples; a law which holds that right is right and wrong is wrong irrespective of who does it or what effect it has; that just as it was wrong for the Germans to take the lives of the Jews and incurables and others whom they thought socially undesirable, it's wrong for us to practice euthanasia—the Anglican Bishop of Birmingham to the contrary notwithstanding; that just as it was wrong for the Germans to bomb Rotterdam, which was not a legitimate military objective, it's wrong for us to bomb German or Japanese cities which are not legitimate military objectives; that just as it was wrong for the Germans in Buchenwald and other infamous concentration camps to kill political prisoners and allied prisoners of war, it's wrong for an American deliberately to shoot a Jap seeking to surrender; that just as it was wrong for the Nazis to kill Dolfuss without trial, it was wrong for those on our side to kill Mussolini without trial; that just as it was wrong for the Germans to hate the Jews, it is wrong for us to hate the Japs; that just as it was wrong for the Nazis to murder the innocent inhabitants of Lidice because there were one or two guilty men hiding among them, so it would be wrong for us to practice indiscriminate retribution among the Germans; that just as it was wrong for Hitler to annex Czecho-Slovakia by force, and for Mussolini to annex Albania by force, so it's wrong for Stalin to annex Latvia, Lithuania, and Esthonia by force; that just as we could not rightly recognize the puppet state set up in Manchuria by Japan, so we cannot approve the puppet government set up in Poland by Russia.

Recognition of an immutable moral law, which man can't change and finagle to suit his immediate convenience, is a part of the teaching of Protestant Christianity and of Judaism, as it is of Catholicism. Yet we find too many of our fellow citizens—some of them Catholics, alas—who are prepared to hate Germans and Japs; who would exult in a successful B-29 raid on a Japanese city even if it weren't a legitimate military objective;

who say that born "monstrosities" ought to be eased out of existence; who say that Russia fought a great war and is therefore entitled to do what she will with Poland. They have come to judge the morality of an act solely on the basis of its anticipated consequences—very often its wrongly anticipated consequences. Hence they don't see what's wrong with euthanasia or contraception. They call themselves "realists." What they are, as a matter of fact, is pragmatists. And a pragmatist, however much he may damn the Jesuits for their wrongly attributed teaching of the principle, is one who believes that "the end justifies the means."

If the end justifies the means, then let us kill Japs right and left, the sooner to end the war; let us forget about Hague and Geneva conventions, and international law; let us murder batches of Germans and deport the rest to Siberia so they will never again be able to endanger the peace of the world; let us throw the Poles to the Russians; let us save the social cost of caring for the insane and the incurable by putting them out of their misery; let us see to it that our one or two children "have all the advantages" by making sure that there are only one or two of them—and let us, at the same time, realize that self-preservation is the first law of nature, that our primary responsibility is to ourselves and to our families—and if we haven't been able to achieve what we consider an adequate income by our own legitimate efforts, then let us accept a little honest graft or engage in a little sharp practice or—if need be—come right out and steal.

That is the logical end of pragmatism, of what is presently called "realism." And if it continues, you can see that modern life is going to become an even worse jungle than it was under Hitler. Or if not worse—for that is hard to conceive—at least more universal. The only people who can prevent it are the educators—and the first and best educators are the mothers.

CATHOLIC HOUR DRAMATIZATIONS WIN NATIONAL AWARD

Each year the Annual Institute for Education by Radio, sponsored by Ohio State University, in turn sponsors an American Exhibition of Educational Radio Programs. A board of judges consisting of professional educators and professional broadcasters, studies recordings of hundreds of submitted radio programs and makes awards to the best programs in several categories. This year the Ninth American Exhibition of Educational Radio Programs gave first award in the class of Religious Broadcasts to the series of dramatizations entitled "Salute to Valor," written by Rev. Timothy Mulvey, O.M.I., and presented in the Catholic Hour in April-May, 1944. The basis for the award was one program of this series, entitled "Song for a Long Road," dealing with the life of Joyce Kilmer.

The citation read:

"For the excellent writing and production of this dramatic biography which highlighted religious experiences and projected spiritual values common to all religions and creeds, resulting in the widest possible appeal."

In their comments, the judges said:

"This particular program was especially effective because of the timeliness of its message and the listener's sympathetic sharing and understanding of the war experiences dramatized. Each person's inherent need for religion was deeply felt. The life story of Joyce Kilmer is beautifully told and entirely appropriate; the story of his sacrifice in the last war would be heartening to many in these times who cannot find a personal philosophy."

RADIO SCHEDULE

THE CATHOLIC HOUR (NBC Network)
EVERY SUNDAY 6:00 p. m. E.W.T.

LAY SPEAKERS

July 1 and 8—"Democracy and the Postwar World," by Thomas F. Woodlock.

July 15, 22 and 29—"International Ethics and the Postwar World," by William Hard, Sr.

Music: St. Mary's Seminary Choir, Baltimore, Md., under the direction of Rev. Eugene A. Walsh, S.S.

THE HOUR OF FAITH (ABC Network)
EVERY SUNDAY 11:30 a. m. E.W.T.

During the month of July a series of talks will be delivered by Rev. John McCarthy, of the Chicago Archdiocesan Mission Band.

Music: Instrumental ensemble and male quartette under the direction of Paul Creston.

IN DEFENSE OF CHASTITY

By Rev. Paul Tanner
Adapted from
"The Family Today"
by C. J. Enzler

CERTAIN things in life will forever successfully defy adequate description and definition. The intimate and mysterious realm of man's control and internal government of his natural appetites is one such ineffable subject.

The desperate necessity of making widely known the right ideas and ideals for regarding chastity, especially in these sorry days, outweighs the ordinary motives for silence. If youth sins frequently against chastity today, let the accusers of youth reflect that youth itself is most grievously sinned against. The movies, the radio, the press, magazines both slick and pulp, newspapers, the legitimate stage, commercial amusement enterprises generally, all conspire to display attractively before youth a philosophy of life that is hedonistic, egoistic and materialistic and incompatible with the qualities of personality that are prerequisites of chastity.

That so many youth today come through this battleground unscathed is indeed a magnificent tribute to their inherent idealism, altruism, decency and nobility.

Chastity is a *virtue*. A virtue is simply an operative habit of mind by which one lives rightly, as vice is an operative habit of mind by which one lives evilly.

The characteristic remedy for the prevalent unchastity of many youth proposed by those outside the Church is a course in what they crudely call sex hygiene. The most merciful thing one can say about such pedagogical blunderers is that they mean well. Without education and careful training of the will, mere education of the intellect in matters of chastity is self-defeating.

As a virtue, chastity can be taught, in fact must be taught, and deliberately and consciously striven for. There is no question about the need of instruction, but it is of supreme importance that the method and content of the instruction be correct.

Some conscientious parents, sensitive to the dangers of so-called scientific initiation, retreat to the opposite extreme and neglect altogether the duty of educating their children to chastity. Mere evasion and procrastination will not settle the matter because today the vast majority of children are exposed at the early ages of even eight or nine to chance initiation by older companions, a vicious and brutal initiation, which because unexpected and unprepared for, often has disastrous results. Speaking to a group of mothers, the present Holy Father, Pope Pius XII, reaffirmed the parental obligation in this matter when he said: "It will then be your duty to your daughters, the father's duty to your sons, carefully and delicately to unveil the truth as far as it appears necessary, to give a prudent, true and Christian answer to those questions and set their minds at rest."

Parents, anxious to fulfill adequately the high duty, of which the Pope speaks, will want to use all the helpful information modern study and research has revealed, as well as that accumulated in past times.

Among the physical factors influencing chastity that have been lately delineated are the functions of the endocrine glands. Much remains to be learned about the endocrines, but certain useful facts have already been established. We know now that libidinousness, that is, the tendency toward sexual imaginings and actions, is caused by a surplus of hormones in the blood. This sort of physical stimulation, of course, is not compulsory, because man has a free will, but it undoubtedly constitutes a strong bodily force, which must be duly appraised in forming moral judgments." (*Pastoral Medicine*, Ruland-Rattler, p. 5). Conversations, imaginations, impure touches and sights can induce a saturation of the blood-stream with hormones that stimulate most violently the sexual appetite. The danger of so-called "petting" and other intimacies lies precisely in building up this chain of hormonic stimuli. The profound wisdom of the Church in declaring thoughts of impurity sinful has been strikingly validated by recent endocrine research. The act of the will that sets in motion the physiological stimuli of the sexual appetite is the one controllable factor that youth must learn to understand and respectfully appreciate.

Among the psychological factors more recently recognized as being of importance in the development of chastity is the fact that "sexual behavior must take its stamp not only from the 'sex impulse' but also and essentially from the person as a whole. A man's sexuality, no less than his conduct at any other level, is the expression of his person and character." (*The Psychology of Character*, Rudolf Allers, p. 304.)

Therefore, the problem of sexual education is summed up in an inculcation of a proper appreci-

ation of values. A moral sexual life is possible only for the man who has succeeded in attaining the right attitude to The Commandments in general and to super-individual and communal obligations." (*ibid*, p. 317.)

Doctor Allers finds a collaborator in Raphael McCarthy, S.J., who says: "Sex conduct must be interpreted like any other kind of human behavior. It is the expression of a person's character; it is determined not only by the sex impulse but by the personality as a whole. Unless the adolescent is convinced that he is responsible to his Creator for the way he uses his powers, he is almost sure to misuse them. . . . Hence, boys and girls must be trained to habits of prayer and the frequent reception of the sacraments."

"NCCS—ARM OF THE CHURCH IN WAR-TIME"—*Continued from page 8*

battlefronts—some seriously maimed, others bearing the mental scars of war. NCCS volunteers have been thoroughly trained in the proper approach to these heroes, many of them injured more in spirit than in body and needing help in winning back self-confidence and self-reliance. Just as they aided them as recruits, to make the transition from civilian to military life, so too, they are helping them in the difficult adjustment back to civilian life.

A shift in population, military or industrial, often indicates that the need for a USO operation has diminished, and although in these instances designations are either terminated or turned over to local groups (financed by community grants) NCCS Committees still have an opportunity to administer the services of a Catholic agency, so necessary in social work.

USO, Community Chests and Federal agencies have looked upon NCCS as the arm of the Catholic Church in war work, and it is hoped that all those who have helped to make the Church's war-time role a successful one, will continue in peace-time to discharge the trust invested in them by the public and the Church. To have maintained steadfastly the ideals and principles of the Church in such close-knit cooperation with others of widely differing beliefs, at the same time winning the understanding and respect of its non-Catholic colleagues, is an achievement of which NCCS may well be proud.

WOMAN'S ROLE IN WAR RELIEF

(*Continued from page 17*)

to stimulate interest and to give an accurate picture of the completed garments.

Acting upon the suggestions given them in an address by Miss Eileen Egan, of War Relief Services-N.C.W.C., the Catholic Women's Club of Lancaster, Pa., an affiliate of the Harrisburg Council, has already contributed to this newest task which War Relief Services - N.C.W.C. offers us for participation in a nation-wide drive to make children's clothing. Booties for babies, gowns and underwear for little girls, constitute a wonderful contribution of children's clothing made by them the last few months. May this beginning be extended wherever the National Council of Catholic Women counts a group whose hearts are touched by the desperate need of these little ones.

N.C. SPANISH-LANGUAGE NEWS RELEASES PRAISED

The dissemination of Catholic news is described as "a modern manner of living the Dogma of the Communion of Saints, of becoming familiar with the existence of other parts of the Mystical Body of Christ," by Ruben D. Rumbaut in an article written for *Semanario Catolico* about the Spanish-language releases of the *N.C.W.C. News Service*.

"*Noticias Catolicas* is the symbol of modern Catholicism," the author says. "It is not artificially aloof from the world, not shut up in an ivory tower, but lives, moves and has its being in the human mass to raise it as yeast raises bread." He also notes with satisfaction that, thanks to the Spanish releases of the *N.C.W.C. News Service*, international Catholic news is getting its proper place in the press of Ibero-America.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

August, 1945

20–25—Summer School of Catholic Action, Fordham University, New York, N. Y.

27–Sept. 1—Summer School of Catholic Action, Morrison Hotel, Chicago, Ill.

September, 1945

8–9—National Catholic Evidence Conference—14th annual meeting, Cincinnati, Ohio.

October, 1945

8–9—Catholic Conference on Industrial Problems, Spokane, Wash.

November, 1945

6–7—Catholic Conference on Industrial Problems, Portland, Oreg.

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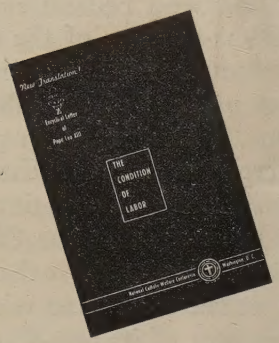

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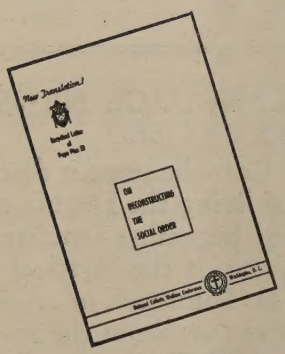

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